

HELP

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YOU?

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HIS SERMON WAS OF STRIKING INTEREST

LARGE CONGREGATION AT
FIRST BAPTIST CHURCH
SUNDAY NIGHT

WAS QUESTION

Asking "Do You Want to Be a
Soldier?" and Was Well Il-
lustrated Throughout.

Dr. John E. White preached a sermon of striking interest to a very large congregation in the First Baptist Church Sunday night. His text was "Endure hardness, as a good soldier of Jesus Christ." II Timothy 2:3. His subject was, "Do you want to be a soldier?"

"A remarkable song" Dr. White said, "is now being sung around the world. It is entitled, 'I did not raise my boy to be a soldier.' It is a startling refrain. It sings the uprising of motherhood against the folly and sin of war. Something has happened in the world that entitled this song to live, investing it with a piercing appeal. What has happened? Why simply this. War has lost its glory, the soldier's trade is in disrepute. The idea of a man devoting his life to the study of how to kill his fellowmen, the idea of men, with only a little while to live in this world at the best, absorbing themselves in the profession of shooting down one another, is a dying idea in the moral regard of mankind. It is doomed, as an anachronism, which all the king's horses and all the king's men will never drag back into the respect of Christendom. War has killed war, the soldier's business has killed the soldier's business. The deed was done, and is being done in France, in Belgium, in Poland, in Serbia, and at the Dardanelles. War's life, beauty has been torn off, showing the hag. The old glamour of the soldier's trade is overwhelmed and buried out of sight under its mass of barbarism. The life and drum and bay banners strive in vain to enliven the sordid brutality of what is actually the fact of war in the trenches, its hideous details of brutalizing horror. Once men stood up face to face on battle fields and died in the open. Now they lie down, burrow like moles, squirm under cover like snakes, crawl on their hands and feet like jungle beasts. Chivalry has dropped out of war with a thud. It has become, on its personal side, a sneaking, sulking business, a ditcher's job. Do you wonder as a little of the truth of the modern soldier's trade, and only a little of its actual brutality, has filtered out from the European war that a mother rocks her baby boy to sleep to the refrain, 'I am not raising my boy to be a soldier.' From correspondence which could not be prevented, we read the private letters of the men in the trenches, telling of the hellish cruelty, they are compelled to endure and participate in and we know that the joy of the soldier's trade is dead, its chivalry is gone for ever.

The authentic story has just been told from the trenches. "In a German trench facing a British trench, the German soldiers raised a board painted with the words, 'The British soldier is a fool.' This was followed immediately with another sign. 'The French soldier is a fool.' The British and French soldiers shouted in derision at the insult, but the next sign raised by the Germans read, 'We are fools.' This is the way the boys feel in the trenches of modern war.

My message to you tonight is to say that this world has got to find a substitute for war, a moral equivalent for the soldier's business. As we read history and observe human nature, we are compelled to see that the soldierly spirit is a grand thing. On this ground the only argument with a scintilla of sense in it is raised in behalf of war. Every other argument, and to some extent this one, has been buried by the Germans. For instance if they say that war has been the method of human progress and point to progress for proof, we reply that war has depressed human progress, hindered learning, annulled religion, and destroyed the fittest of every nation on its battle fields. Human progress has come in spite of wars more often. We can only imagine how far advanced beyond its present estate humanity would have been had men and nations co-operated with each other in the things that were good for all men instead of opposing one another and wasting one another. The argument from nature that the animal world which accordingly science includes the human animal, is on the level of a gladiator's show, and that the war of each against all is the normal state of existence, has been exploded as a scientific theory of evolution by Kropotkin, the Russian, and Henry Drummond, the Scotchman. They find that nature has been a great planner and has suffered measureless impediment through strife. They find that the deeper fact of evolution is the Law of Mutual Aid, and the struggle for Life of Others, as explaining the forward march of nature and human nature. And yet there remains in positive virtue the idea of courage, devotion, loyalty, self-sacrifice, and dying, which has been associated with a soldier's life. It is an idea, indeed a principle absolutely indispensable to the nobility of humanity. It is not a principle that we can furnish the ennobling discipline of self-sacrifice, then we must look for other ways to inculcate it.

To this human need Christianity makes full reply. It takes the imagery of war in good faith, and applies it to man's salvation and civilization. It takes the bloody business of the Roman soldier and along side sets up the same courage and dauntless valor incarnate in the soldier of Jesus Christ. The Apostle Paul lived in daily contact with militarism. He did not shut his eyes to the heroic and noble qualities of the Roman soldier. But he knew that the basal ideal of war was devilish and utterly contrary to the Gospel of love and brotherhood. He saw as we see today, that the soldierly spirit was to be conserved and the soldierly virtues perpetuated. He stood up in the midst of Rome's marching legions and proclaimed himself every whit a soldier, abandoned to his cause, devoted to his commander, ready for the battle, and hungering to die for men and truth. Where did Paul get this idea that there was something finer, braver, and more heroic than the Roman soldier's trade. He got it from God; he got it from Jesus Christ. It was his gospel, the good news to a war-wrecked world. Christ showed him that it was courage of a diviner order than Roman soldiers know, not to fear but to love men, not to kill but to die that man might live. The fierce and vengeful Jewish soldier of the sanhedrin, he had been breathing out threatening and slaughter, till he met on the way, Damascus the divine soldier of God who feared him not, and who having died on a cross at Jerusalem for love's sake was mightier than he; a soldier indeed. He fell down and worshipped at the feet of him, a soldier of hate surrendered to the soldierhood of Christ.

Do You Want to Be a Soldier?
Do you want your children and your children's children to possess the soldier's virtue, to have characters of courage and endurance and live lives of devotion and sacrifice, then I say to you that there is a substitute for war, and that this substitute makes braver men and nobler men than this hideous business of hate and blood. Look around you, there is beautiful fighting all along the line. Truth is imperiled by falsehood virtue is besieged by vice. Woman and children are assaulted by sin. Your homes are beleaguered by evils. The times call for men. You do not have to dig in the trenches to destroy life and waste wealth, dig like a soldier on your farms, in your mines, in your factories. It takes a finer man, and a more persistent courage, to conquer nature by toll than it does to pull the trigger of a gun, ducking behind trenches in the excitement of battle. If you are looking for a genuine valor, look within yourself. There is the hardest fight, there the most terrible encounter, there the issue is vital, there the jeopardy of destiny. "He that ruleth his own spirit is greater than he who taketh a city."

Do you want to be a soldier? Then enlist. Have the courage to be a man in the face of the world. Lift the red flag of the cross before your face and pour out your oblations. Believe me, the chivalric souls of history have not been its bloody soldiers. Call the roll of Caesars and Alexanders and Napoleons, and by them stand the Pauls, the Augustines, the Savonarolas, the Luthers, the Knoxes, the Wesleys, the Soldiers of the Cross and the Christ whose names, when the gladiators of history are sunk in oblivion, will be the ascendant stars, rising to new power and glory as long as mankind endures.

And here in this time, when newspapers, politicians and statesmen are preaching fear, and a preparedness of dread, and inciting the people to get ready as Germany got ready and Europe has been getting ready for quarter of a century, and fanning away at the slumbering spirit of war an unbrotherly hate which abides in human nature as yet unconquered by the Christ, I raise the standard so far as in me lies, in the face of it all. I want to be a soldier, I love my country, but I want to be a soldier of Jesus Christ, a soldier of the kingdom of God, a soldier of human brotherhood. If you tell me that this is a dream, then I say do not wake me. If you tell me that it is impracticable idealism then I say that my heavenly Father is an idealist. If you tell me that it is a mere religious sentiment, then I reply that Jesus Christ is a sentimentalist. Progress by war is a dream and a bad dream; the military ideal is an ideal and an unworthy ideal; civilization by force is a sentiment and a disreputable sentiment. The call is for soldiers of undivided loyalty and who are too brave to serve two masters, who are too staunch of soul to be swept by gusts of popular passion, who demands sovereignty under his own hat and who if he die for cause or country, be his portion, dies as he has lived only for that which is right and good in the sight of God—and clear to the heart of it Christianity.

SOUTH WILLIAMSTON

The oyster supper by Gray Eagle Tribe of Red Men proved a great success. Last Saturday night about 7:30 some two or three hundred gathered to the mill hall, which was beautifully decorated and after several good selections were rendered by the First Regiment Band, oysters were served, both stew and fry. After everybody had enjoyed the delicious supper the Hon. H. W. G. Cooley, Mayor of Williamston, acted as toastmaster and introduced the following gentlemen who made some very interesting talks: Messrs. J. H. Godfrey, J. L. Sherard, Leon L. Rice, A. H. Darnall, B. B. Gossett and W. L. Bricker of Anderson and Dr. Frank L. Lee and James P. Gossett of Williamston. After the speaking everybody returned to their homes feeling that the meeting had been a great success.

THE SALUDA BAPTIST MINISTERS MEETING

THIRD CONFERENCE WAS
HELD YESTERDAY MORN-
ING IN BELTON

SOMETHING NEW

And is Being Watched By All As-
sociations in State—At Honea
Path Next Time.

The third meeting of the Saluda Baptist Ministers conference was held yesterday morning with the Belton Baptist church and was attended by twenty-six ministers of the association and a number of visitors, including deacons of the churches. After the business session a delightful luncheon was served.

During the meeting the Rev. E. S. Reeves of Honea Path presented a paper entitled "The Most Difficult Text in the Bible," which was very interesting and instructive.

This paper was followed by one from the Rev. A. G. Anderson, submitting outlines of "My Three Last Sermons." This was especially enjoyed.

Dr. John E. White came next with the "Flys Best Illustrations I Ever Heard." This was one of the most enjoyable papers on the program and it seemed that Dr. White was especially suited to his subject.

During the meeting it was decided that the next meeting would be held with the Honea Path Baptist church on January 3.

This conference yesterday was the third of an organization of the ministers in the Saluda association and is proving more interesting and instructive each time. The organization is something new, its progress is being watched by all of the associations in South Carolina and it will probably be adopted by all of them. Those who have been studying the organization believe that it will in a short time lead to a closer union of all the Baptist ministers in the state.

NEGROES IN JAIL ON CHARGE OF GAMBLING

COUNTY OFFICERS FLUSHED
THEM EARLY SUNDAY
MORNING

Henry Winston, Bob Bigby, Tillie Brown, Jim Foster, Doc Jones, Red Fraser, Sam Edwards, Jim Davis and Ike Mattison, all colored are in jail, awaiting trial on charges of gambling. The game in which the negroes sat was flushed on Saturday night by Sheriff Ashley and his deputies.

The raid was made on the house occupied by Brown about 12 o'clock on Saturday night. The house was well filled and three games were in progress. The negroes were playing in two games of cards and one crap game. The excitement was running high and when the officers knocked on the front door, the negroes were first aware of their presence. Deputy Sheriff Sanders went to the side door, and when Mr. Ashley knocked on the front door. Several negroes started out the side door where Mr. Sanders was standing. They ran right into his arms.

"Yessir, boss, 'Fo' God, I was jest coming to open 'fo' deah fo' you, when I heard you knock."

"Well, you hit the wrong floor, and you better come along with me." Two of the negroes ran upstairs when the officers entered the house and when a search was made, they jumped from the second story and ran. They struck the ground, but evidently struck it running. They have not yet been caught.

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